Registered No. R. 414.

LIBRARY

THE BURMA NEWS

MAY, 1935

FROM THE AMERICAN BAPTIST MISSIONS IN BURMA

THE SCOFIELD REFERENCE BIBLE

NEW AND IMPROVED EDITION

Incorporating the following special features:

1. The great words of Scripture defined in simple terms
2. Chain references to, and summaries of, all the great Biblical topics.
3. Introduction and analysis to every book
4. Obscure passages, alleged discrepancies, &c., explained where they occur
5. Typology and Prophecy expounded and harmonized
6. Latest textual renderings given in the margins
7. Chapter sub-headings dividing the entire Bible into paragraphs

together with

An Indexed Scripture Atlas

Size I. Clear Minion Type, 16mo.

STYLES OF BINDING AND PRICES Oxford White Paper

7 x 4¾ x 1-⅜ ins.

Number		Price Rs.	A.
2440	Cloth boards, red edges	5	0
T2440	Superior cloth boards, round corners red edges. **Bound with Dr. Torrey's helps** ..	8	10

Size II. Brevier Type, 8 vo.

STYLES OF BINDING AND PRICES Oxford White Paper

8 x 5½ x 1.⅜ ins.

2400	Cloth boards, red edges	8	0
T2400	Superior cloth boards, round corners red edges. **Bound with Dr. Torrey's helps** ..	10	0

THE

BURMA NEWS

H. W. SMITH, *Editor.*

Published on the 5th of each month at the American Baptist Mission Press, Rangoon, Burma.
Subscription Rates: Single Copy with postage, Rs. 2/6, $0.75;
Subscriptions in the U. S. may be sent to Geo. B. Huntington, Esq., 152 Madison Ave., New York

Vol. XLVIII Rangoon, Burma, May, 1935 No. 5

Photo of Miss Ruth Ranney taken on February 24,
at Maymyo, on her 78th birthday

Rev. H. H. Tilbe, D.D., Ph.D.

Born June 3, 1859. Died March 4, 1935. "And this is the victory that overcometh the world, even our faith."

How can I put into words the memories that rush over me, as I strive to give to others glimpses into the holy of holies of this great and fruitful life?

Through almost half a century I have known Dr. Tilbe intimately. When, twenty-seven years ago, he wrote the obituary of my husband, Rev. Arthur E. Carson, he said to me, "When I go, there will be no one to write of me as I have written of him, for there will never be another to love me as he did, nor as I have loved him." Because of that remark, also because of the expressed wish of his wife who survives him, do I attempt to give this tribute to his memory — a tribute which his closest friend would have given so much more beautifully had he survived him.

When but a lad, Harry determined to have an education. His parents were poor and could do little to aid him, so he left home at an early age, and sought an opportunity to go to school. Fortunately, he fell into the hands of a fine Christian dentist and his wife, Dr. and Mrs. Parker of Barry, Illinois, who had no children of their own. They took him into their home to work for his board, but became so fond of him that he was ever after a dearly beloved son. They helped and encouraged him in every possible way and he became their greatest pride and joy.

"Mother Parker" lived to be 103 years old, and he wrote to her regularly for more than half a century. He was her comfort and stay through many long years after her husband's death.

Harry H. Tilbe graduated from Shurtleff College, Alton, Illinois, in 1886, and was married that same year to Miss Clara Williams of Edwardsville, Ill.

His closest friend, Rev. A. E. Carson, officiated. This same year he took the pastorate of the First Baptist Church of Lincoln, Ill., but left the following year to take up foreign mission work in far away Burma.

During all his college life he had looked forward to this work, and had studied and prepared himself for it as best he could. For forty-five years, including his vacations, he gave the best that was in him to the great work of that field, and released influences for good that will never cease to live and be felt throughout Burma.

Harry Tilbe was a man of superfine intellect, great heart and strong faith. He spent his furloughs in intensive study, taking post graduate work in Harvard and Chicago Universities. He became a recognized scholar of more than ordinary ability. He was a thorough student, loving to delve to the bottom of things. He did his own thinking and after thinking things through with all the helps at his disposal, came to definite conclusions. He knew what he believed and why he believed it. Once establihsed, he was adamant. No power on earth could shake his faith.

During all of the modern theological upheaval his faith never failed. He believed in God and His promises as found in the Bible, which he took to be God's own word with the exception of unimportant errors which crept in through translating.

Dr. Tilbe was a virile many-sided man. During his long years in Burma, a part of the time he had charge of a mission station doing splendid constructive work. For many years he was a teacher in Judson College, but probably his greatest work has been literary. He was elected to the Royal Asiatic Society because of his scholarly work in Pali, the root language of Burmese. He reduced to

writing the language of the Lahus, a people living on the border of China, giving them an alphabet and beginner's book. The last ten years of his active service was spent in writing commentaries in Burmese on the books of the New Testament.

He was a powerful and persuasive preacher of the Gospel. His sermons were deep, dignified and gripping; and he had the art of presenting them in a way that made them linger through the years.

No one ever had a stauncher or more loyal friend than Dr. Tilbe. He was an unusually tender and devoted husband and father. His oldest daughter, Lenore, a beautiful girl with golden curls, was his "pal" and constant companion before her return to America. I shall never forget the father's agony when, in the middle of the night came a cablegram announcing her death. His family was in America. He arose and walked the streets of Rangoon till dawn. His grief was beyond words. His other children are Lucille, a teacher in Evanston, Marie, (Mrs. Stuart Blashill) of Cincinnati, and Parker H. Tilbe of Lexington, Kentucky. They lost little Bertha in infancy.

Laura Carson Merriam.

Dr. H. H. Tilbe received the Crown of Life on the Fourth of March, 1935. He preceded me in Burma by twenty years, but came to the work of the Rangoon field only a few months before we came to Pegu, so for many years we were very closely associated in our work. Our friendship began at the first meeting of the Pegu Burman Association which I attended, in Insein, in March, 1908. As our fields joined, and we were both doing the same kind of work he took an interest in the young missionary which was very helpful. At one time he had charge of the Pegu work and the knowledge he gained then was useful to me. There had been difficulties on the Pegu field just before I arrived and his tact and understanding of the affair helped smooth things out for me. And that has always seemed to me to be one of his characteristics, to be of service to someone whenever he could do so without interfering in another's work. He was always ready to give advice, but one was free to use it or not as he saw best. He had strong convictions of his own, and was always ready to express them, but never dealt in personalities. He would always maintain his position in debate, but was willing that the other man should do the same. When it was over there was no ill feeling. I learned a lesson from him during my first Conference which has been helpful ever since. The question of a General Missionary was before the Conference. The letter to the Board was under consideration; one suggestion had been brought in and rejected, a second was up for discussion. Dr. Tilbe expressed his opinion very strongly; Dr. McGuire expressed his just as strongly but from another point of view. They were both so outspoken that it seemed to a young missionary that a split in the Mission would be the inevitable result. The meeting was on the Seagrave veranda, and lasted till midnight. Dr. McGuire lived at Insein. As soon as the meeting closed Dr. Tilbe turned to Dr. McGuire and said, "Your last train has left, come over to our house and stay to-night." They went off together as friendly as ever. The young missionary saw things from a new point of view.

Another of his characteristics was his sense of humor. He could appreciate a joke, whether on himself or on another. The second year of my career the Foreign Secretary paid Burma a visit, and attended the Conference. The same theme was up for discussion as the year before, the

General Missionary question. On one occasion Dr. Tilbe said, "I am always ready to talk, except when the Foreign Secretary is around. Then I shut up like a clam." The Foreign Secretary quietly remarked, "I had'nt noticed it." Dr. Tilbe joined as heartily in the laugh that followed, and that broke a tense situation. Afterwards we always laughed about it whenever someone brought it to his mind. Dr. Tilbe was a strong Fundamentalist in his religious beliefs, in the best sense of that term. To him the Bible was the Word of God. He resented hearing it used flippantly. But he accorded to others the right to their own beliefs. He was a teacher, and I believe that the largest contribution that he made to the work of the Rangoon field was in his annual Bible study class with the preachers and other Christian workers. Then he was at his best. And he often told me that he would rather teach than do anything else. He loved the work in Rangoon, but when he came to the conclusion that a younger man could do it better he stepped aside and took up the work for which he believed himself better fitted. It is probably too soon to give a real estimate of his literary work, especially of his Commentaries. But there is no question that he brought to it scholarship, devotion and painstaking effort. Some did not agree with his use of Burmese, but he always had it corrected by some of our best Burmese scholars. In the series of Devotional booklets beginning with Pauls' Hymn of Love, he poured out his religious ideals in the richest devotional literature that we have in Burmese.

I visited him in his home in the summer of 1934, and found him but a reminiscent of his former self, but still courteous, still the Christian gentleman. The close friendship of so many years was broken only when he received the "Crown of Life." He fought a good fight, and finished the course.

Our sympathy with Mrs. Tilbe is that of the appreciation of a man who gave the best that he had in Christian service.

M. C. Parish.

As one who has derived much benefit from the commentaries of the late Dr. H. H. Tilbe, I should like to express my appreciation of a beloved missionary and commentator. Much as he will be missed among his friends as a missionary, he will be missed still more as a commentator of the New Testament.

He was one of those who made use of his classical knowledge for the benefit of Burma. His acquaintance with Greek and Latin stood him in good stead in annotating the New Testament. There has not been a single commentary by him which has not helped me and removed difficulties in the study of the New Testament.

Mo Loe, *Pastor,*
Trinity Church, Toungoo.

❖ ❖ ❖

Letter

I am in a hotel in Omaha, Nabraska. A sick woman has a room here. She has been in bed two years. Yesterday the negro maid told me the woman wanted to see a minister. I went to her room and prayed for her. She has lived all her life in Nebraska. Her parents were "Christians" and sent her to a convent school where she became a Catholic. Now Christian Science and they look after her. I have no wish to upset people who are not Baptists but must go according to Scripture, so I said to the woman, "Put your trust wholly in Jesus. He will forgive your sins, save your soul, care for your mind and your body." She said she was trusting in Jesus just as I said. I left her rejoicing

nd very appreciative and feeling she s getting well. It seems that in her vhole life I am the first minister of he Gospel she has had a chance to alk to about her soul's salvation.

It seems to me the Baptists in Iowa, nd these States around Iowa, are not loing nearly as well as they might. I m surprised at the great number of astors who take no Baptist paper. They take and read other papers vhich they say are "good." These astors are very ignorant of what Baptists are doing and should be loing in the world. Think of their nembers: what they must be like!

Some of them say to me, "It is not ecessary that we do foreign mission vork. There are native Christians in eathen lands. Let them do it."

My observation is that the people vho wish to stop doing foreign mis-ion work are those who never yet ave begun doing any of it.

John Firth.

❖ ❖ ❖

Tavoy

Although this is our first contri-ution to THE NEWS since our return rom furlough in November last, the nly reason for this has been the apid succession of events which ave occurred since our arrival home. oupled with the present easy access nd slight cost of the trip to Ran-oon which enabled me to attend the essions of the Indian Convention at angoon, and us both to be present the Tenasserim Association at haton was the official visit of His xcellency, the Governor, and his eception which was held in Griggs all of the Ann Hasseltine Girls' chool. In fact, the same hall seems be regarded as the most suitable ace for all official functions, which in itself not a little gratifying.

It is a real pleasure to record our elight at the efficient manner in hich the well qualified teachers under the management of Daw Pwa Tin are conducting the school, thus releasing us for evangelistic work in the Tavoy-Mergui districts.

The death of our Chinese teacher-preacher greatly weakened the work he had so faithfully carried on through the years at the Hermyingyi mines, together with an urgent need for a change in the leader of our Indian church, presented real problems at the beginning of this our fourth term of service in Burma. But we are happy, indeed, to share in the present-day tasks fraught with such difficulties and significance for the future.

But it was with peculiar joy and prayerful anticipation that a group of four of us left on a six-weeks tour of our combined Tavoy-Mergui field. One of our party was Daw Stella, who had been loaned to us by the Burma W. C. T. U. Suffice it to say that besides heartily joining with us in our evangelistic endeavors, she was able to reach for the cause of Temperance not less than 4000 children and adults among the Burmese, Chinese, Hindus and Mohamedans. She was allowed on one occasion to speak before a Buddhist priest in his school, and at times showed that rare expression of consecrated common sense and winsomeness which is so characteristic of her public work. It is hard to over estimate the value of her seed-sowing for clean living in that needy part of this Province.

Nearly three weeks were consumed in our village to village, house to house visitation from Tavoy town to Mergui town, which only took about nine hours on the return journey across seven creeks. Seeking the out-of-the-way Buddhist villages we made contacts which we never before had been privileged to make. After the first hundred miles, our Tavoy Burmese pastor returned to his work, and was substituted by the Mergui

preacher in whose field we were then at work. Upon arriving at Mergui, we were joined by two enthusiastic young women from the Burman Woman's Bible School; so that after ten days with our Christians there we set faces towards the old town of Tenasserim and the surrounding villages.

At this point we were faced with the need of a motor boat to do the work that our car had done from Tavoy to Mergui in enabling us to reach most of the villages along the way. Since we had no funds with which to pay the minimum charge of Rs. 10 per day besides petrol and oil, we made it a matter of earnest prayer, with the result that a miner — a friend of many years — said that he would be very pleased to loan his boat and his two boatmen quite free, the only expense for ten days being for the oil and petrol. Thus, it was that with the consciousness of God's presence with us we reached many, many villages in the grip of cholera, and spiritual famine, too, with the one aim to share with them God's word and Jesus, who had sent us forth; it was most gratifying to note the spontaneous response. On one occasion, after administering eye drops to many who seemed to spring up from just nowhere at all, they sent down to our boat a special request for a preaching service, after which we were well supplied with green coconuts, so welcome everywhere in the jungle.

The fact that we sold 120 Psalms in Burmese at annas two each besides 3200 Gospels and Acts at a pice each, or a total of Rs. 65, does not tell the whole story. (1) Although we found ourselves unwittingly sometimes in cholera infested places, yet with due care and trust in Him who had sent us forth, we were kept. (2) Then, too, as we afterwards learned, we had visited several centres of recent murders and other crimes yet we were ever unmolested, and left there the good seed of the Gospel. (3) Whether it was the experience of the two young women who were beginning anew this type of Christian service or Daw Stella, so successful in her chosen field of labour, from day to day there was a growing sense of Christ's leading, presence, and the uniqueness of the message from God's word. (4) Personally, I have never witnessed such receptivity among hitherto untouched Buddhists, who seemed "hungry" for the knowledge of the true God, whom they admitted they were searching for, and whom we, having found, had come to tell them of. In that light Christ ceases to be a competitor as the revelation of the true God.

Pray for our work that the young people of Tavoy — some twenty or more — who are using this vacation season for evangelistic effort may be richly blessed as they witness to what Christ is doing for them each day.

M. L. Streeter.

❖ ❖ ❖

Sandoway

March was such a busy month that there was no time to write about what we were doing. Early in the month the Field Secretary flew over from Rangoon, and spent five days helping the Chins to organize so that they might be able to take over the school work. Final examinations and the closing of school kept us busy until the middle of the month.

As soon as school was over I started on a two week's trip to Mehkyaung, in the northern part of our field. I knew that it would not be an easy trip, and so I left Florence at home with her ayah. We visited one Ledu Chin village, but found that they are not as willing to listen to the Gospel message as the Settu Chins. We hoped to open a school in one of

the Ledu Chin villages, but did not meet with a very good response to the suggestion.

The Christian villages gave us a royal welcome, and we had a good time with the people. They are very poor, and so much paddy was destroyed last November that many of them do not know how they are going to get through the rains. In spite of that, however, they were trying to do more for the work of the Kingdom than they did last year. In two of the villages we had a Communion service. It had been so long (at least ten years) since there had been a Communion service there that for many of the Christians this was the first time they had had the privilege of participating in such a service. We found the Christians eager to talk over their problems, and willing to do all that they can to keep their pastor. One night after a long service, some of the young people asked us to teach them some new songs, and when it was suggested that it was already rather late, they replied that it did not matter, that they were willing to sit up all night. We spent eight days in the native boat, and visited as many villages as we could. There were long tramps over rough jungle paths, and over the hills, and we were sometimes so tired that it seemed as though we could go no farther. But the joy of the people when we arrived in their villages made us glad that we had made the trip, even though it may have been hard. We would ask your prayers for these earnest Christians.

The tenth of April was a red-letter day for the missionary family in Sandoway, for on that day the sick member, who had been away for eight months, returned. Florence was not at all sure who the stranger was, but it did not take her long to become acquainted with her daddy, and she was happy to have him home again. Although he is not as strong as he would like to be, he is much better than when he went away; and a daily diet of liver ought to help give the needed strength.

On April sixteenth we left for Thegone village, about thirty-five miles south, and for the next two days we were busy at the meetings of the Association. There were some very heated discussions at times during the meetings; but, on the whole, we were very much pleased with the general spirit shown. A school committee was chosen, but as there was not time then for them to meet there, all came up to Sandoway in order that they might have plenty of time to consider, discuss, and make plans for the school for the coming year. That committee met all day Saturday, the twentieth. The job of turning over the school to a local committee is not an easy one; and some of the native brethren are learning that there is more to running a school than they ever thought of before. It was gratifying to see the way in which most of them were willing to face the problems.

Easter Sunday began for us at seven-thirty in the morning with an Ordination Council to examine the pastor from Mehkyaung. That was followed by the regular morning service; and in the evening, the ordination service was held. We are glad that this pastor goes back to his villages now able to render greater service to his people. After the ordination, we all went down to the river to witness the baptism of a young woman from Shinaung.

Easter Monday the chapel was again in use for a wedding. Wedding bells have been kept ringing this hot season, and as there is only one man in the southern part of the field who has a license to perform the marriage ceremony, he has been busy going about from village to village.

The days now are not as hot as they are in Rangoon, and not as cool as in the hills, so we are fairly comfortable. The vacation time is not giving the missionaries much time for a vacation, for there is much to be done before school opens again. We are thankful for restored health, and that we are privileged to work with these people. We pray that this coming year will be one in which we may be able to help the Chins to take over more of the work of the school, and so give us more time to get out among the villages.

Mrs. Sidney V. Hollingworth.

❖ ❖ ❖

An Interesting Holiday

I am writing to tell you about a very interesting trip that I took during the last two weeks of March. After I had finished enough school work so that I could get away, taking my baby organ and a lot of hymn books and Bibles, a flashlight and a camera, I left for regions unknown. First I went eighty miles south, towards Mergui, to a village called La Baw where there was a very flourishing church. We had a nice time over Sunday. Monday at ten they took me to a small stream where a little twenty-five foot sail boat was drawn up on the shore. A pastor from a nearby village, Thra Po Tay, an old lady and three of the crew went with me. We got down to the sea about five o'clock and there waited at a Burmese village until high tide, about eleven o'clock at night. We ate there and took snaps on the beach, and at eleven we started across the sea to Tavoy island which the people call Mali. We had a grand wind which caught our one sail so we made very good time getting into the Karen village of Mali about five in the morning. There is a lovely harbour there big enough for a navy. In fact the *Psyche*, an Australian gunboat, anchored there during the war. The Karen pastor found the sailors such heathens, so the pastor himself said, in their Sabbath keeping and language and swimming without bathing suits, that he presented the captain with an English Bible when the ship left. I slept that morning and visited and worshipped with the people. Their church is one of the oldest in Tavoy, very strong, and with a fine pastor. The next morning about ten o'clock I set sail in another boat about thirty-six feet long with two sails. Thra Po Tay was there and some Mali people. We started south for King Island to a village called Ka Bin Gyaung on the northeast end of the island. We stopped at a beach in the afternoon and swam and ate. In the evening with a lovely moon we came into the big harbour on King Island. Our people didn't know exactly the road to the village so two men went ahead. After visiting about half an hour and being eaten alive by sand flies, we saw some village people come down. They led us uphill through the dark about a mile through two streams up to our knees, and we went to bed. The next day I visited. Our travelling evangelist, Thra Shwe Yaung, had come over from Mergui to meet me there. He gave the people communion. The village is a bit unhappy as the pastor is a fine fellow but too sensitive and can't take criticism very well. We decided to take him along with us for a holiday of a week, as a refreshment to his spirits.

That night as the tide and the wind were right, we set sail again, the whole village taking us to the shore with songs. We sailed all night around the north end of King Island which is very rugged, and at dawn came to a little sandy beach on the west side of the island. We swam and had breakfast and waited for the wind. I had my only sea sick spell, when I ate bale fruit with all the turpentine and steamed calms, and then anchored in

the surf for three hours. At nine the wind was right and we went south west to Elphinstone Island or an island very near it, as far as I can tell by the map. The Karens and Burmans call it Pele Aw. The scenery on the way was as beautiful as any I have ever seen, all wooded mountainous islands, with bays and beaches. We got there about eight o'clock in the evening and found the village was on a lovely harbour opening south on the open sea. The people are a colony of Mali, who came there for farming and fishing. The Selones draw up their boats on the shore there too, and get mother-of-pearl for Mergui. This village had no pastor, and the elder who held the church together was very old so they certainly needed encouragement. The Thra from Mali goes to them sometimes. We had very good Sunday meetings, and the Selones came too, though they understood nothing. Only two or three understood even Burmese. They wear almost nothing and are fed opium by the Chinese in Mergui, so that they will sell the mother-of-pearl cheap. I sold a lot of books there and the people were crazy over the organ. I hope to go back there next year. On Monday we left and in the evening after some really big waves, we reached another village, Terebine, on King Island. There were some Catholics there, as when the Baptist elder died there was no one to hold the church together. Now, however, Thra Kaw Baw from Ke Bin Gyaung goes over there about once a month. I gave our own people some sound Baptist doctrine, with history, and left them Bible references, with explanations. I sold a good many Bibles there, I am glad to say. That next day the village took me swimming in a lovely deep pool at the bottom of a waterfall. The day after that, I started off across the mountain to Te Bat on the east side, while my stuff went by sail boat. On the top of the range which Mr. Webster on the rubber estate at Te Bat says is 4,000 feet it began to rain and every leech in the world came out. I still have the vestigial remains. At Te Bat we had a good time. There is no pastor there but a strong elder, and the village can be visited rather easily. Mr. Webster sent us to Mergui in his motor boat, and so home to Tavoy on the *Adamson*. That whole two week's trip cost me only sixteen rupees, as I ate Karen food and had a free loan of the sail boats. The Karens I think were encouraged. I learned a great deal about them I never knew before, and had a two weeks holiday, while doing it.

Gertrude Anderson.

❖ ❖ ❖

Judson College

It is a satisfaction to be able to report to members of the Mission and other friends of the College the conclusion of a successful year for Judson College.

Examination results, which provide an acid test, were very satisfactory. Of ninety-six regular candidates for the Intermediate Examinations fifty-four passed, i.e. 56 per cent as compared with 43 per cent for the University as a whole. Ten Intermediate candidates gained distinction, five in English, one in Pali, one in Burmese, one in History, one in History and Economics and one in Physics and Chemistry. Of five students sent up for examination as special cases, under a provision allowing selected students to do the Intermediate Course in one year, all five passed; three gained distinction and the other two did unusually well.

In the B. A. Pass Course twenty-nine candidates were sent up and twenty passed, i.e. 69 per cent as compared with 57 per cent for the University as a whole. In the B. Sc.

Pass Course, of four sent up two passed. Two Bachelor candidates obtained distinction, one in English and Economics and one in Chemistry. Three appeared for B. A. Honours, two securing Second Class Honours and one Third Class. Two appeared for B. Sc. Honours, one being awarded Second Class Honours and the S. Ramanatha Reddiar Prize and the other securing a pass only.

We hope that our mission schools will have some good material for the Freshman class in June. We are grateful for the co-operation so freely given by mission schools, though at times we are perplexed by the somewhat indifferent support which is given to the college by some upon whose loyalty we should be able to depend. Our ability to make the most of the college depends upon its support by those who are well able to provide for themselves as well as those who must receive aid. I would like to repeat here a few sentences from the Annual Report of the college on the problem of Student Aid. "A very difficult and time-consuming problem is that of providing for students who come to the college unable to finance their own education and become dependent upon Aid and Loan Funds for help. It is both difficult to find the funds with which to help them, and also to know which are the most worthy of help. In this matter friends of the college can assist greatly in taking special care as to their selection of students recommended for aid and by seeking wherever possible to have the necessary funds found in the districts from which the students come. It has been a disappointment in some cases to find that Aid funds have been used by students who probably did not need them. This would not be so likely to happen were districts or associations to provide for their own needy students. Every sympathy should be shown in the case of families of teachers or pastors living on a meagre salary, but the difficulty should be met, wherever possible, by the churches or associations from which the students come. I wish that we were able to offer more help to worthy students, but most of our funds must be spent in the actual running expenses of the college and cannot be diverted to student aid however much we may desire to increase the number so helped." We are glad to make Aid Funds go around as far as they can, but the real source of student aid must lie in the associations and churches.

Also, the real source of a strong student body in the college must be found in a community loyal to the college in sending us students prepared to attain a high standard of work. The college is staffed and equipped to help its students obtain the advantage of the best work they can put into their courses. We trust that you will encourage students of high qualifications to come to the college. We will do our best for them.

Word has been received that the Andruses are to arrive on June the 2nd, the Gates by the S. S. *Kemmendine* about the middle of June and Dr. Cady under appointment for History, towards the end of July. Houses on the college compound which have been either rented or vacant for some time will again be filled. It is with regret that we have learned of Mr. Braisted's ill-health. While this prevents his return to Burma's climate it will not, it is hoped, prevent his taking up work in America where his enthusiasm for missions will be a strength to our work here.

G. S. Jury.

❖ ❖ ❖

There is no life so insignificant that it may not start a wave of influence which shall roll on over the sea of human life until it breaks on the shores of Eternity.

— *Lord Clarendon.*

Maymyo

Towards the end of March the Aungbinle Association held its annual meeting at Maymyo. A few days later the Bible Assembly, "Burma's Northfield," assembled for ten days of Bible-study addresses, lectures, recreational games, and fellowship. Later the Burma Girl Guides Training Class, of sixty-four guides and their officers, assembled on our girls' school campus, for eight days theoretical and practical training in a diversified list of helpful and valuable subjects. It is fervently hoped that the effects of the above may be richly productive of good to all who came from other places and to a multitude in this city.

Special meetings were held during Passion Week with increasing attendance which culminated on Easter Sunday evening in a congregation which filled the building. Rev. Wilkins, Agent of the British and Foreign Bible Society preached an illuminating sermon on "As yet They Knew Not the Scriptures" and narrated how the Society carries the Easter message to all lands. Twelve happy believers were baptized that day, of whom eight were pupils of the Sunday School. What an eloquent symbol of union with Christ in His death, burial and resurrection, the ordinance of baptism is and how strikingly impressive on Easter day! On that same day three married couples and the daughter of Deacon Po Nee, were baptized at Lashio, our 135 miles distant out-station. We thank God for these welcome tokens of His Presence and blessing.

What a glorious Gospel is ours to take known to the peoples of this land! It affords me joy to be able, through Divine grace, in humility and gratitude, to affirm from personal experience, that in the Lord Jesus Christ is found full forgiveness of all sin, deep soul peace, hatred of wrong and love of right, love for Christ and His cause including an ardent longing for the salvation of the unconverted of every race and class, sincerity in worship and service, growing understanding of and satisfaction in a life entirely yielded to Christ and indwelt by Christ, pleasure in talking about the Saviour and in study of the word of God and in prayer, the glad assurance of eternal life with Christ and loved ones gone before when life's journey here is ended. Oh, that all the inhabitants of the wide, wide world knew Him and loved Him! What a transformation of individuals, homes, villages, cities, municipalities, Governments, and International relationships would be effected were all men to turn from self and sin to Christ, yield themselves wholly to Him and receive Him as their Lord and Saviour!

❖ ❖ ❖

It Just Doesn't Permeate

I have just attended a thrilling Young Peoples Summer Assembly at Ingyaw village, in Toungoo district, conducted on the initiative of the Christian Endeavour Societies of the Paku Association. About 120 attended the ten days of instruction besides fifty children in a Daily Vacation Bible School. The program consisted of Bible Study, Methods of Religious Work, Talks on Agriculture and Health during the morning sessions. In the afternoon came group games under the direction of a young woman just graduated from the Teachers Training College. During three evenings an officer of the Public Health Department gave lectures and motion pictures with a cinema outfit which attracted many from surrounding villages. It was a real privilege to be invited to be one of the instructors and I distributed seed with instructions for planting of Pigeon pea, Behrum soy bean, New Era cow pea, Murdock maize and cashew nut. Some Barred Rock chickens and a

Berkshire pig also came along and helped me.

The village itself was a striking demonstration of the benefits of Rural Reconstruction of a previous generation without the scientific agriculture I tried to bring. They had learned much of worship, prayer and singing, honesty and generosity which changed the village. The streets were straight with drains dug on the side. There was a Seventh Standard vernacular school in a handsome building worth Rs. 10,000 built by their own hands. Many of the young people had gone beyond this. The people lived in nice wooden houses and roomy compounds and kept pigs, chickens and gardens. The people trusted each other and lived in peace and there were no court cases. People could go away and leave their houses open and nothing was lost. When I came along even the dogs wagged their tails.

In this village there were seven Burman Buddhist houses besides the 119 houses of the Christian Red Karens. I visited the leading Burman house where the man had acquired the title "Kyaungtaga" because he once built a monastery worth Rs. 300. His house was inferior to that of the Karens. The Burmans kept no chickens or pigs considering it a sin. None of the children were attending the village school for fear they might become Christians. I asked the man to come to the evening meeting but he did not dare to leave his house because the Burmans nearby were thieves and gamblers. I found even these seven Burman houses were divided into three factions which would not speak to each other.

As I approached the house a pack of fierce dogs came bounding after me. "Why do you keep such fierce dogs? Are you afraid of the Karens?" I asked. "No," they replied, "We are afraid of others. The dogs are all we have that we can trust." I answered, "The Christian Karens over there trust each other and they trust in God. Don't you want to find out why it is?" They replied, "We have our way and they have theirs."

I thought of the words I had heard "Don't preach. Christianity will spread by permeation and not by convertion." These Burmans Buddhists had sat there beside a splendid Christian example for thirty years and there was no change. Then the dogs barked at me the sermon — "It just doesn't permeate."

Brayton C. Case.

❖ ❖ ❖

Preaching may not have much effect, but let me burn this into your soul. There is by faith, and by Grace, as Christ lives in us, the silent eloquence of a holy life, against which neither man nor the devil can even say a word, or utter a sound.

— *Wm. Dalgetty.*

❖ ❖ ❖

Notice

During the past year, some missionary brother, whom I cannot recall came into the office and borrowed my "Pastor's Hand Book," often referred to as the "Star Book." I will appreciate it if the borrower will kindly return it. C. E. Chaney

❖ ❖ ❖

Sailed

On April 26, for U. S. A., via Calcutta Mr. C. E. Hendershot.

❖ ❖ ❖

Marriage

Miss Frieda Peter and Rev. Geo. J. Geis were married in Bhamo on the 6th of April 1935.

❖ ❖ ❖

Medical Examination for Mission School Children

I will examine school children at the same rate as last year, namely 8 as. per pupil or Rs. 50 per day, plus return travelling expenses from Rangoon. If you would like to have your school done kindly let me know by the 12th of June, together with the dates on which you can have me come. I shall probably be starting my trip the third week in June. A. B. Grey

BURMA MISSION DIRECTORY

Field Secretary — Rev. & Mrs. C. E. Chaney, D.D.
Office: 121D Mission Rd., Rangoon Tel. Address: "Baptisma"
Mission Treasurer — Miss O. A. Hastings Tel. Address- "Ambaptreas"

BURMAN MISSION

Rangoon
iss Beatrice Pond
iss Mary I. Laughlin
iss Mary D. Thomas

Insein

Moulmein
r. & Mrs. P. R. Hackett
iss Mildred Mosier

Tavoy
ev. & Mrs. M. L. Streeter

Bassein
ev. & Mrs. L. W. Spring

Sagaing
ev. & Mrs. R. Cummings

Toungoo
Rev. & Mrs. L. B. Rogers

Thonze
Rev. & Mrs. J. T. Latta

Pyinmana
Rev. & Mrs. B. C. Case
Mr. & Mrs. Wm. H. Cummings
Rev. & Mrs. J. M. Smith

Prome
Rev. & Mrs. E. B. Roach, D.D (Retired)

Mandalay
Rev. & Mrs. H. E. Hinton
Miss Marion Reifsneider
Miss Alice Thayer
Miss Lucy Wiatt

Pegu
Miss Mary L. Parish

Pyapon
Miss Cecilia Johnson

Henzada
Miss Inez Crain

Meiktila
Rev. & Mrs. H. E. Dudley

Maymyo
Rev. Ernest Grigg (Retired)
Miss Laura E. Johnson

Mogok
Rev. & Mrs. A. C. Hanna

SGAW KAREN MISSION

Rangoon
iss Marion Beebe

Moulmein
iss Charity Carman
ev. & Mrs. A. J. Weeks

Bassein
ss Clara Tingley

Nyaunglebin
iss Rachel Seagrave

Henzada
Rev. & Mrs. A. C. Phelps

Shwegyin

Toungoo
Miss Effie Adams
Rev. G. E. Blackwell

Tharrawaddy

Tavoy
Miss Gertrude Anderson

Loikaw
Rev. & Mrs. Lester Raney

PWO KAREN MISSION

Maubin
v. & Mrs. E. T. Fletcher
iss M. B. Pound (Retired)

Bassein
v. & Mrs. C. L. Conrad

KACHIN MISSION

Bhamo
Rev. & Mrs. J. M. England

Namkham

Myitkyina
Mrs. H. W. Smith
(In charge)

Kutkai, N. S. S.
Rev. & Mrs. Geo. J. Geis (Retired)

CHIN MISSION

Sandoway
Mr. & Mrs. Sidney V. Hollingworth

Thayetmyo
Miss S. T. Ragon

Tiddim

Haka
Rev. & Mrs. C. U. Strait, Th. D.

SHAN MISSION

Kaunggyi
v. & Mrs. C. H. Heptonstall (Retired)
ss F. Faith Hatch
. & Mrs. C. R. Chartrand

Namkham
. & Mrs. Gordon S. Seagrave, M.D.

Kengtung
r. & Mrs. R. S. Buker, M.D.
r. & Mrs. R. B. Buker

Loi Lem
r. & Mrs. H. C. Gibbens, M.D. (Retired)

LAHU AND OTHER HILL TRIBES

Monglem China (P. O. Kengtung)
Rev. & Mrs. Vincent Young

Pangwai
Loimwe (P. O. Loimwe)
Rev. & Mrs. J. H. Telford, Ph.D.

MON MISSION

Moulmein
Miss A. B. Grey, M.D.
Miss Irene Daleen
Miss Grace R. Seagrave, M.D.
Miss Selma Maxville

(CONTINUED ON BACK PAGE)

BURMA MISSION DIRECTORY

(CONTINUED)

JUDSON COLLEGE

Rev. & Mrs. G. S. Jury, Ph.D.
Mr. & Mrs. F. G. Dickason, B.A.
Miss Helen Hunt, M.A.
Mr. & Mrs. S. H. Rickard, B.A.
Mr. & Mrs. D. O. Smith, M.A.
Miss Eloise Whitwer, M.A.

INSEIN THEOLOGICAL SEMINARIES

Rev. & Mrs. V. W. Dyer
Rev. & Mrs. W. E. Wiatt, D.D.

TELEGU, TAMIL AND URDU MISSIONS

Rangoon

Rev. & Mrs. H. O. Wyatt, M.A., Th.D.

Moulmein

MISSION PRESS

Mr. & Mrs. H. W. Smith
Miss O. A. Hastings
Mr. J. B. Money

SCHOOL FOR MISSIONARY CHILDREN

Taunggyi

Miss B. N. Allen
Miss E. M. Taylor

ENGLISH WORK

Rangoon Immanuel Church

Maymyo

Rev. E. Grigg

Moulmein

Miss H. M. Good
Miss A. L. Prince
Miss Hazel F. Shank

RETIRED

Miss J. G. Craft, Maymyo
Mrs. I. B. Elliott, Maymyo
Rev. Ernest Grigg, Maymyo
Rev. & Mrs. H. C. Gibbens, M.D., Loilem
Rev. & Mrs. Geo. J. Geis, Kutkai
Rev. & Mrs. A. H. Henderson, M.D., Taunggyi
Rev. & Mrs. C. H. Heptonstall, Taunggyi
Miss L. B. Hughes, Taunggyi
Mrs. J. B. Johnson, Taunggyi
Miss H. Phinney, Kalaw
Miss M. B. Pound, Maubin
Miss R. W. Ranney, Kalaw
Rev & Mrs. E. B. Roach, D.D., Prome
Mrs. A. E. Seagrave, Rangoon
Miss Agnes Whitehead, Taunggyi

FURLOUGH IN BURMA

Rev. & Mrs. Wallace St. John, Ph.D., Taunggyi

ON FURLOUGH

Miss Rebecca Anderson
Mr. & Mrs. J. Russel Andrus, Ph.D.
Miss L. P. Bonney
Mrs. G. E Blackwell
Mr. & Mrs. Wm. B. Campbell, M.A.
Rev. & Mrs. E. Carroll Condict
Rev. & Mrs. J. H. Cope
Miss Ida W. Davis
Rev. & Mrs. L. A. Dudrow
Miss Nona G. Finney
Miss Martha J. Gifford, M.D.
Mr. & Mrs. Gordon E. Gates, Ph.D.
Mr. & Mrs. C. E. Hendershot
Miss C. Hesseltine
Rev. & Mrs. G. D. Josif
Mr. & Mrs. Walter L. Keyser
Rev. & Mrs. C. L. Klein
Miss Nellie Lucas
Miss G. A. Maine
Rev. & Mrs. H. I. Marshall, D.D.
Miss P. Meader, M.A.
Miss J. E. Parrott
Rev. & Mrs. M. C. Parish
Miss H. V. Petheram
Miss Violetta Peterson
Miss Marian Shivers, M.A.
Rev. & Mrs. Walter D. Sutton
Rev. & Mrs. G. A. Sword
Miss Gertrude Teele
Rev. & Mrs. Harold Young

RETIRED OR NOT IN ACTIVE SERVICE

Miss Kate Armstrong
Miss Lucy Austin
Mrs. Walter Bushell
Rev. J. E. Case
Rev. H. P. Cochrane, D.D.
Mrs. L. W. Cronkhite
Rev. & Mrs. J. E. Cummings, D.D.
Mrs. B. P. Cross
Rev. & Mrs. A. C. Darrow, D.D.
Miss Bertha Davis
Mrs. G. C. Gilmore
Mrs. Elisabeth Halliday
Rev. & Mrs. E. N. Harris
Mrs. O. Hanson
Mrs. Robert Harper
Mrs. E. W. Kelly
Rev. & Mrs. J. McGuire, D.D.
Mrs. L. H. Mosier
Mrs. C. A. Nichols
Rev. & Mrs. J. D. Richardson, D.D.
Rev. & Mrs. H. E. Safford
Miss Anna H. Smith
Mrs. E. O. Stevens
Mrs. F. P. Sutherland
Mrs. H. H. Tilbe
Mrs. W. F. Thomas
Miss Thora M. Thompson
Mrs. E. Tribolet
Rev. W. M. Young, D.D.